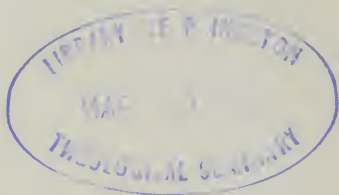


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1934



I-7



Digitized by the Internet Archive
in 2015

THE

NOVEMBER, 1934

PRICE TWOPENCE

CHRONICLE



Village listeners in Madagascar.

SOME OF OUR PROJECTS IN AFRICA AND MADAGASCAR
DEDICATION TO ADVENTURE — THE LATE W. H. SOMERVELL

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrival

Rev. and Mrs. Frank Short, from Hong Kong, September 19th.

Departures

Rev. and Mrs. R. Sinclair, and Miss Doris Hayes, returning to Travancore, per s.s. *Moreton Bay*, September 12th.

Mr. and Mrs. Percy Chatterton, returning to Port Moresby, per s.s. *Barrabool*, September 15th.

Rev. and Mrs. A. V. Hardyman and two children, returning to Fianarantsoa, per s.s. *City of Exeter*, September 22nd.

Rev. and Mrs. Thos. Tester, returning to Madagascar, per s.s. *Amboise*, from Marseilles, September 27th.

Mrs. S. Withers Green and two children, returning to Hankow, per s.s. *Carthage*, September 28th.

Rev. and Mrs. P. E. Wallbridge and five children, returning to Central China, per s.s. *Menelaus*, September 29th.

Miss M. W. Ling, returning to Kaurapukar, per s.s. *Naldera*, from Marseilles, October 5th.

Mrs. I. Cutting, proceeding to Chikka Ballapura; Mrs. Rumpus, returning to Cuddapah, per s.s. *City of Paris*, October 6th.

Births

FIRTH.—On July 27th, in Madras, to Rev. and Mrs. C. B. Firth, of Bellary, a son, David.

RAWS.—On October 2nd, in Tananarive, to Mr. and Mrs. G. K. Raws, a daughter.

Deaths

JOSELAND.—On July 30th, at Adelaide, Olivia C. P. Joseland, *née* Goodwin, wife of Rev. F. P. Joseland, formerly of Samoa.

SOMERVELL.—On September 26th, at Kendal, William Henry Somervell, formerly Treasurer of the L.M.S., in his 75th year.

Change of Address

Rev. Sydney Nicholson, District Secretary North-Eastern Division, from Belgrave Central Church to 62, Albion Street, Leeds. Telephone, Leeds 21367.

Sale Goods for Disposal

Mrs. Godfrey, of Brockham, Runsell Green, Danbury, Essex, would be glad to receive orders for articles to be sent to Sales of Work. She has a good supply to dispose of for the benefit of the L.M.S., several articles given as discount and carriage paid.

Contributions

The Directors gratefully acknowledge the receipt of the following gifts: "Anonymous," from sale of old gold, £1; "Her Birthday," 10s.; "Instead," £5; and £50 in response to the manifesto in the "British Weekly."

M. A. C. Prayer Meeting

The Prayer Meeting for London will be held at 5.30 on Friday, 16th November, in the Prayer Room of the Mission House. The leader will be Rev. W. M. Holland, B.A., B.D., and Rev. A. M. Chirgwin, M.A., will be present to speak of matters that especially need our prayers. Will all London friends who can make every effort to be present.

Luncheon Hour Talks

In November, two specially attractive speakers will be addressing our City Men's Luncheon gathering: on Wednesday, November 7th, the Dean of Canterbury, Topic, "The Deeper Causes of our Trouble in the East," and on Wednesday, November 21st, Sir Christopher Robinson, Topic, "The Irish Problem." All men are welcome. We meet in the Memorial Hall, Farringdon Street, 1 to 2 p.m. prompt. Charge for luncheon, 1s. 6d. All particulars from Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

Wants Department

Lanterns and slides of the Life of Christ are in great demand. Other needs are blankets, gauze, lint, flannel bed-jackets, babies' socks, cuffs in dark colours for men, cotton remnants for making up, stocking vests, big bags for Bible-women, mufflers, balls, pencils, cheap dolls, knives for boys, wayside pulpit posters, red-letter marked New Testaments, all kinds of hospital requisites, etc.

The literature department has many openings for weekly copies of the "Manchester Guardian," "Sphere," "Children's Newspaper," "Punch," "Public Opinion," "Strand," etc.

Please communicate with Miss New, Wants Department, Livingstone House, 42, Broadway, London, S.W.1.

Friends sending out parcels should be sure to write first to the Wants Department. The leaflets, "The Helping Hand," and "How to Send Parcels Abroad," will be sent free on application.

Watchers' Prayer Union—New Branches

<i>Church.</i>	<i>Secretary.</i>
St. Paul's, Richmond	MISS H. M. TIZARD.
Witney	MISS E. HUMPHREYS.
Tamworth	MR. F. BIDDULPH.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. Gifts of old and foreign stamps will be welcomed.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upward free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

PICTORIAL SURVEY

of some of the Projects for which the
London Missionary Society is responsible

PART III - AFRICA AND MADAGASCAR

The Need of Africa

IN few countries of the world does the impact of European civilisation on native cultures produce such a tangle of problems as in Africa, and South Africa holds an unenviable first place in this respect.

Education can soften for the African the shock of this impact of two cultures, and teach him to make a few adjustments to the new conditions. Only Christianity can lead him through the tangle of moral problems in which he has lost his way, teach him new standards of right and wrong, and give him the power to live under his new conditions the life of the sons of God. These are the two gifts which the L.M.S. has sought to bring to the African; without these our boasted civilisation may be a dire curse.

Our Society is making a great contribution

to the Christian education of the native peoples of South Africa in the Tiger Kloof Institution.

Here, in the uplands of Cape Province, a fine plant has been gradually built up—classrooms, workshops, dormitories and staff residences. The clock tower is a typical example of these buildings: solid, practical, and pleasing to the eye.

There are 250 boys and girls in the school, mostly from Bechuanaland, but with a good sprinkling from other areas. They receive a good general education, with special emphasis on teacher-training, carpentry, tanning, domestic science or any other branch out of a considerable range of technical subjects. The Theological Training School forms one important department of the School. A large place is given, too,



Photo by]

Some of the two hundred and fifty students at Tiger Kloof.



[Evelyn Haile.

to sports and to social activities in the life of the institution.

Thus these young people are trained to meet the new social conditions of to-day and to take advantage of the new opportunities that crowd upon them. But the day is not only one of opportunity demanding alert minds and manual skill, it is a day of many temptations and rampant evil when only strong men and women can win through. Tiger Kloof exists not to train builders, teachers or domestic servants, but to make men and women under the guidance and enabling of God's spirit. And so the

beautiful new church stands in the centre of the Campus, and the supreme work of the School is to teach the boys and girls their personal need of God's grace and seeking to lead them to a personal experience of Christ's saving power.

These are the men and women of to-morrow who will be able to lead their people into new and wholesome ways of life, because they have seen for themselves a better thing than material civilisation and found their own way in to that life in Christ Jesus that alone gives value to God's material gifts.

The Church in the Wilderness

NGAMILAND lies on the northern border of the Great Thirst Land, the Kalahari Desert. The country is still remote and primitive, in many ways not so different from the country that Livingstone saw in 1849. The lion, eland and ostrich still share its tracks with the motor lorry, and vast stretches of veldt lie untenanted save by herds of springbok. But in Livingstone's day the road to the lake across that corner of the Kalahari was long and dangerous, weeks of travel by slow ox-wagon, every step dogged by the fear of thirst, the great brooding

spirit of the land guarding the road into her heart. To-day motor lorries make the journey from Serowe to Maun, the centre of Ngamiland, in two days, and a growing number of Europeans come and go and live amongst the people.

A church has already been built up in Ngamiland, primitive perhaps, as the country is, simple in its life and worship as its building, wattle and daub with thatched roof and unglazed windows, of a piece with the primitive environment in which it is set. But it is on this church that the people depend for their leading through the maze



Photo by]

A church by Lake Ngami.

[A. E. Jennings.

of present-day problems. They are one of the children races of the world, yet they grow up like other children, and the church is their mother and teacher in one.

The Society has been fortunate in being able to place a resident missionary in

Ngamiland again during the past decade, and Mr. and Mrs. Sandilands are carrying on their lonely and heroic work, assisted by a small group of African ministers and teachers, a small band to stand between the people and the dangers which assail them.

A Place of Light in Central Africa

MBERESHI is the educational centre of our Central African field. All through Central Africa there are "Bush Schools" scattered about among the villages, some of them very primitive, some positively inefficient, all using the simplest of equipment, and yet doing a useful work. Sometimes four walls with no roof, sometimes the shade of a tree for roof and walls, a blackboard, a chart, a few torn books, the dust of the ground for a slate; these simple classes do what they can to satisfy the new hunger for education. But such schools are obviously of small value, and the level of their work must be raised, and for this a supply of better trained teachers must be provided. This is the vital piece of work that is being done at Mbereshi.

The picture shows the courtyard of the Girls' Boarding School, dormitories on either side, classrooms and kitchens at the farther end, and the "Nsaka" in the foreground, the social centre of the Tribe that makes the

school. The beautiful little "Deuchar Memorial Chapel," where the Tribe meets its Great Chief morning and evening to pay its homage and receive His word of command, is not shown.

The Boys' Boarding School is in the same compound, though not appearing in the picture. The two schools are training teachers who will later go out through the whole district to spread the light that has been given to them. They go out with a new vision of the great thing that education may be and some real equipment for their task. Many of them carry forth with them much more than an elementary knowledge of teaching methods; they have learnt their own need for spiritual regeneration and the way thereto through Christ. They go out as teachers of the Word of God to Africa, to lift the whole social life of the people to a new level.

The Training School for Ministers will also soon be opened at Mbereshi.



The Girls' Boarding School at Mbereshi.

In Northern Rhodesia



The Church and Congregation at Kawimbe.

NORTHERN Rhodesia possesses the same problems as Bechuanaland, only at a much more elementary stage. The copper mines are a huge modern industrial undertaking with one of the most up-to-date plants in the world. In these mines the young men are making one leap, right from the stone-age conditions of their forest villages into this bewildering modern machine age. Through them the forces of change and disintegration are entering their secluded villages. The social dislocation is less acute than in South Africa, but the weakening of tribal and family authority produces the same moral problems. The Church has perhaps even helped to weaken these old forces for righteousness, and therefore must the more urgently seek to bring the new vision of life, the new ideal of truth and purity, a loyalty more compelling and more enduring than the loyalty to chief and tribe, and a love deeper and of wider sweep than that which the family demands. Above all, power must be given to these simple people to walk the way of God that has been opened to them.

To the churches scattered among the quiet forest villages belongs this task of spiritual enlightenment and upbuilding. Many of them are of a very simple type,

little groups of people on whom the light has but dawned, who know very little and can achieve very little.

Our picture shows one of the more advanced churches where organised church life has been steadily built up. There may not be a very high level of attainment in the understanding of Christian truth, and moral lapses are no rarer in Kawimbe than in London or elsewhere—perhaps more frequent—but the Spirit of God is in His Church, and many men and women of fine Christian life and character are being gathered in—the foundations of the City of God that shall be built in Central Africa.

Wants Department

Many thanks for the anonymous gift of knitted cuffs from Cheltenham. Many mission stations would be most grateful for lantern slides of the Life of Christ. Lanterns, with burners for acetylene gas or for oil, are also urgently required.

Other needs are Gramophones, Typewriters, Microscopes for use of doctors. All kinds of hospital requisites; not so many pins, please, but more old linen. Before sending parcels to the field be sure and write to the Wants Department; this is *most* essential.

"The Helping Hand" and a smaller "Wants" leaflet, also "How to Send Parcels Abroad," will be sent free on application.

All further particulars from Miss New, Livingstone House, 42, Broadway, Westminster, London, S.W.1.

AFRICA.—The L.M.S. Field Leaflet No. 4, entitled "Africa," gives in eight pages a condensed outline of the Society's work in that continent. The price is 1d., postage ½d.

In the Capital of Madagascar



Theological College, Tananarive. Quarters of the married students.

IN the great island of Madagascar the L.M.S. has had a record of progress unsurpassed in any other mission field, and to-day the Christian Church holds a central place in the lives of the people.

The members and adherents in Madagascar number 250,000—the next largest total in the statistical summary in the Society's Annual Report is that of India, where the parallel figure is 188,000.

The beginnings in 1818 seemed tragic. The story of the brave attempt of Jones and Bevan to set up a mission is well known. Malaria carried off Bevan, his wife and their child, Mrs. Jones and her child, leaving only David Jones to retire to Mauritius until his own recovery. He made a second attempt in 1820 and soon afterwards schools were started and the translation of the Scriptures taken in hand. In 1835 Queen Ranavalona headed a revival of old nationalism, with its related idols, by denouncing Christianity and persecuting those who professed it. Twenty-five years later there came a reaction under the next monarch, when the fugitive Christians returned from their hiding-places (ten times the number of those who had fled), the royal

idols were abolished and the people flocked into the churches.

Since the higher welfare of the Malagasy will always be traced back to the early school books and the first translation of the Bible, it is fitting that the projects here pictured should give prominence to learning.

First comes the Theological College in Tananarive, in which fifty students can be accommodated at a time.

Many of them are married. Wives and children appear in this picture, which represents the quarters of the married men. Dr. Sharman is there, with Mrs. Sharman, and to the right of them, Miss Elsie Sibree. Dr. Sharman recently retired from the principalship after forty-one years' fruitful service among Malagasy youths. The present college course extends over four years and includes training in modern Sunday School methods. As there are 747 such schools in the island, and 38,000 children attending them, the scope for skilled work is immense. But it is to their ministry in the churches that the young men look. Every church in the island desires to have a pastor of its own, and it is the task of the United Theological College to prepare the men.

For the Guidance of Youth



A famous school for girls in Tananarive.

THE Girls' High School, Tananarive, is part of a group of three schools which have a high reputation among the Malagasy. Their Christian Princesses were educated there, and it is no less important that the future wives of pastors, and others who will be responsible for the activities of the growing Church, should be able to meet in an understanding way the needs of the Christian communities set in the midst of a secular government and Roman Catholic influences.

When the girls leave school they nearly all marry, becoming the wives of pastors, teachers, doctors, government officials, merchants, etc., so spreading the influence of the school throughout the island. Most of them become church members, and the training they have received in our schools remains with them, and though some few who were with us only a short time may lose part of their education, the others form the back-bone of our churches and Dorcas meetings.

Recently the staff of this school was asked to trace about a hundred of those who had

entered and left the school during the last ten years. The result of the enquiry was as follows :

Seventy are church members, two being the wives of pastors ; sixty-eight are teachers in the Sunday Schools, and ninety are adult Christian Endeavourers.

The education of their children is a subject about which Malagasy parents are enthusiastic ; they will give much to procure satisfactory teaching for the rising generation. The French Government provides free education, and is giving instruction through its schools to the majority of the young Malagasy. But in the Government schools there is no place for religion. It is significant that parents are anxious to send their young people to Mission schools, where fees have to be paid, rather than to the free secular schools. The Girls' Schools in Tananarive always have long lists of applicants waiting for admission, and for over sixty years there has been going forth from the capital a stream of capable, alert recruits to the Christian life of the island.

The City of the Betsileo



A view of Fianarantsoa from the Mission bungalow.

FIANARANTSOA in the Betsileo country has been a centre of L.M.S. work for over sixty years, and presents to-day a picture of well-harmonised departments carried on by a group of devoted men and women.

The Mission compound, as may be guessed from the above view, has a wonderful situation; the church is well built, and the station has an excellent theological seminary and a hostel for the students. In the Betsileo Province we have six other central stations, 259 out-stations, and about 45,000 people associated with churches as members or adherents. It offers a great opportunity, not only for more intensive work among the present stations, but for spreading out among neglected and needy people beyond the Mission.

This most southerly of our areas in Madagascar has had associated with its history some names which will recall great memories to some of our readers. Two of them are names of whole families with a place in our records which can never be forgotten. They are the names of Brockway and Rowlands.

The late G. A. Shaw was there from 1871

to 1880, prior to his adventures in Tamatave, which included a needless imprisonment by the French. It was Mr. Shaw who first settled teachers in the Ikongo country in 1874.

In recent years there has been a revival of interest in religious work manifest among the Betsileo people, and it took the form of a desire to evangelise more effectually the Ikongo country. A Malagasy evangelist appointed to the work displayed such energy that there are now fourteen churches and 1,400 Christians in the district. This extension to Ikongo has coincided with a big increase in the industries of the people and the coming of the railway. There are great possibilities not only among the awakening Ikongo but beyond them in untouched forest lands, awaiting the pioneer evangelist.

In the central station at Fianarantsoa there is a small theological college preparing young men for this kind of ministry in the country around; there are schools for boys and girls as well as hostels for both.

Lepers have a home provided for them a few miles from the town in a small village specially set apart for their comfort under the care of the Mission.

Over the Ranges



In large areas of Central and Northern Madagascar, in the rudest of homes, large numbers of isolated villagers are being visited.

UNDER the regulations of the French Government no religious services can take place in unauthorised buildings, not even private houses; and so the usual procedure in opening up new work is to get ten people, men paying poll-tax and women who are married, to apply for permission to hold cottage meetings. Not less than eighty signatures are required for authority to erect a church building.

This means that the itinerant missionary in the regions beyond has to begin by securing the names of people who desire Christian instruction. It says much for their earnestness and persuasive powers that among the outer tribes large numbers of causes have made a beginning in the worship of God during recent years.

The change which has come over the

Bezanozano, especially within these last ten years, owing to the increase in churches and the spread of the Gospel is truly remarkable. The membership which was less than 200 twenty years ago, to-day numbers 1,300. Their tabus may still be in force, but many a youth, with surer knowledge, dares to disobey and face the consequences. Heathen worship is still very much alive, but many a shrine is now half deserted.

An idol keeper and witch doctor who fled at the founding of the church in his village, returned after an absence of fifteen years to be baptised into the faith in Christ. One cannot fail to notice the vast improvement in the villages, and the changes in the customs of the people, following the advent of the evangelist or pastor, who lives amongst them and teaches them.

MADAGASCAR.—The Society's Field Leaflet No. 5, "Madagascar, the Great African Island," is an eight-page illustrated summary of the L.M.S. work in that field which will be found a good introduction to the subject. Price 1d., postage ½d.

DEDICATION TO ADVENTURE

The June Board instructed the General Secretary to call together a group to confer with him about the steps that might seem desirable to carry into realisation the policy that he had indicated.

A group has been meeting at intervals and has shared in a memorable and precious experience. From their meetings there has come a manifesto addressed "To the Men and Women of the Congregational Churches in Great Britain and Ireland." The manifesto is printed below.

In addition, the group has in hand plans for sharing its concern with others, and the members propose to

To the Men and Women of the Congregational Churches in Great Britain and Ireland.

WE who sign this statement have taken counsel together in response to the lead given by the Rev. A. M. Chirgwin at the June meeting of the Board of the London Missionary Society. We find ourselves impelled by a sense of urgency which we believe is of God to address you, our fellow-Christians in the Congregational Churches. We ask you to study with care the case as he put it.

The primary task of Christians, now as always, is to win men and women for Jesus Christ and the Kingdom of God. This task faces us at our very doors. Our Churches stand in the midst of people many of whom are indifferent to the meaning and power of the Gospel. It faces us abroad, in those areas where the London Missionary Society, as the agent of the Congregational Churches, is responsible for the evangelisation of no fewer than 35 million people, who are untouched by any other Christian agency. It faces us within our own churches where many of us lack a vital faith in God and the consequent concern for the souls of men.

A profoundly disturbing fact, not sufficiently realised, is that the number of missionaries supported by our home churches is nearly fifty less than it was twenty years ago. Even so the Society is not paying its way, and a further reduction in the number of missionaries is inevitable unless there is a marked change in the situation.

These are times of great difficulty but of magnificent opportunity, and as in all the great days of the Church, so to-day God will honour faith and consecrated service. The hour has come for our Churches to face anew their responsibilities in a world that is in desperate need of what Christ alone can give. We believe it possible for a reawakened Church both to increase the Christian forces of our land beyond all merely human expectation, and at the least to bring our work abroad

do this by means of small meetings of invited people who will in their turn become new centres for winning yet others to consecrated service.

A gift from an anonymous friend has enabled the group to circulate copies of the manifesto to ministers and church secretaries, to advertise prominently, and to undertake other means of making the new call heard.

The aim is not money but people; that is to say, this is not primarily a new campaign for raising income, but for securing the loyalty and dedication of a great number of people of our own generation.

up to the level of the requirements envisaged in the Survey Report of 1930.

That Report was, we believe, a revelation of God's purpose for us. To carry it out requires 130 more missionaries and £80,000 a year more in money. It will doubtless be said to us: "So you really expect to get all that money out of our people in such days as these?" We can only answer with Robert Morrison, "No, Sir, but we believe God will." We are convinced that it can be done, but only if you and we pay the price of this service for our Lord, and make such changes in our lives as it requires.

We, therefore, pledge ourselves, in a spirit of humble dedication, to a new Christian offensive, and to all that this may demand of us. We believe that we speak not only for ourselves but for a great number of others when we assure the General Secretary of the London Missionary Society that we are ready to respond to his challenge. With all Christian urgency and affection we invite our fellow Christians in the Congregational Churches to join us in this new adventure to bring Christ to the multitudes committed to our care.

- F. G. BOWERS, *Kingston-on-Thames.*
 IDRIS EVANS, *George Street, Croydon.*
 D. C. HIGHTON, *Reigate Presbyterian Church.*
 J. ERNEST JAMES, *Kensington.*
 R. G. MARTIN, *Herne Hill, London.*
 CECIL NORTHCOTT, *Darwen.*
 K. L. PARRY, *Highbury, Bristol.*
 HOWARD PARTINGTON, *Liverpool.*
 E. J. PRICE, *United College, Bradford.*
 C. T. RAE, *Princes Street, Norwich.*
 CATHERINE M. ROBERTSON, *Glasgow.*
 JOHN SHORT, *Hampstead.*
 J. RIDER SMITH, *Christ Church, Westminster Bridge Road.*
 B. R. H. SPAULL, *Highgate, London.*
 EVA DYKES SPICER, *Westminster Chapel and Nanking.*
 N. A. TURNER-SMITH, *Crouch End.*

The hardest thing we have to do

By EDWARD SHILLITO, M.A.

"Never give up prayer."

THE APOSTLE PAUL.

"Sustained prayer for missions is the hardest as it is the most essential work we Christians have to do. I know no way of making it easier, and the only way of getting it done is to insist on the fact that it is hard."

R. F. HORTON.

*"We, therefore, pledge ourselves, in a spirit of humble dedication, to a new Christian offensive, and to all that this may demand of us. We believe that we speak not only for ourselves but for a great number of others when we assure the General Secretary of the London Missionary Society that we are ready to respond to his challenge. With all Christian urgency and affection we invite our fellow Christians in the Congregational Churches to join us in this new adventure to bring Christ to the multitudes committed to our care."**

I

THOSE who believe that they pray in a way that is worthy of their calling are not invited to read any further. This is not meant for them. It is to those who are ashamed when they read the words upon prayer in the New Testament that this is written. There are some of us who know that we do not make the most of prayer, and that the reason for this is our half-hidden unbelief. Our prayer is a measure of our faith. It is not impossible to carry on many activities even though we are shadowed by doubt. But it is hard to pray while we doubt; "he that cometh to God must believe that He is." We console ourselves by finding all manner of reasons why we do not pray. We are too busy; modern life is so crowded; prayer need not be something specific; to work is to pray. We never really convince ourselves by such pleas. If we cease to pray, or pray only by fits and starts, it is because of our unbelief. To those who know these things we make our appeal.

II

Prayer is hard, as Dr. R. F. Horton taught us plainly. It is here that man touches the level of life to which he is called to rise; and it is in the nature of things hard to make

this ascent. We do not say that it is easy to pray for missions; but since it is hard and belongs to the new life, there is all the more reason why we should do this thing. Are we content to offer to God only the things which we can do without struggle? Do we expect the best things to be ours without discipline and effort? Is it conceivable that a life of prayer, in which we are fellow-workers with Christ, can be anything but a life of intense energy of mind and spirit? The companions of Christ must watch with Him in Gethsemane. "Did we not see thee with Him in the Garden?" was the question put to Simon Peter. Have we been with Him in the Garden? Are we ready to watch with Him there?

To say the Lord's Prayer formally is easy enough; to repeat it seriously, with our eyes on the Crucified, is hard, and therefore we should so repeat it.

III

It has been said that the creed of the Christian can be found in the Lord's Prayer seen in the light of the Cross. In the light of the Cross we discover what is the character of the Father who is to be worshipped, how He acts, how He suffers for His children, how He redeems. The kingdom for which we pray is the rule not of a God, but of this God, whose glory we have seen in the face of Jesus Christ, the crucified. The forgiveness for which we pray is our restoration to fellowship through the redeeming love of this Christ. And His is the Kingdom, the power and the glory to all the ages of ages. When we say the Lord's Prayer in this way we begin to pray in dead earnest.

IV

Such prayer is bound to be prayer for the Kingdom of God in all its length and breadth. In prayer, which is Christian prayer, we come upon prayer for Missions. We cannot escape from such a prayer. In a real sense those who are concerned for missions need not be greatly troubled, if only they can begin themselves to pray in the name of Christ, and can persuade others to begin. The rest will follow. Those who pray seriously will not be long before they seek the help which the Watchers' Prayer Union supplies. They will eagerly use this means of bringing into

* From the Appeal "to the Men and Women of the Congregational Churches in Great Britain and Ireland."

the light of the purpose of God in Christ Jesus all the many men and women who have a part in our common life. Do not let us say first of all "let us pray for missions," but simply "let us pray."

V

This prayer can only be separated from the practical service of life by those who have a lurking suspicion that prayer is unreal. A fine writer, the late Dr. King, of Oberlin University, wrote a book with the title, *The Seeming Unreality of the Spiritual Life*. That very title speaks volumes. It is this seeming unreality which makes us think prayer something less practical than doing things. Yet if prayer is a fellowship with the Redeemer, if it is the opening of a way for His Spirit, if it is the condition for which He is waiting and must wait, then prayer is a severely practical matter. To neglect it is to be fumbling and ineffective. We do not pray for any other reason than to seek the Lord and Redeemer, to enter into His light and to bring others into that light; but there are many things that follow. By terrible things in righteousness will God answer us.

VI

"We pledge ourselves in a spirit of humble dedication, to a new Christian offensive,

and to all that this may demand of us." Many things will be demanded of us, this among them, that we should learn or relearn how to pray.



Photo by]

Brahmin's morning prayer in the river.

[Frank Lenwood.

(This picture forms the frontispiece to "Back to India," by C. M. and G. E. Phillips.)

Before Reading a Book*

TAKE this book and read it.

Those who wrote it have not only seen,
as sees a reporter; they have lived it.

Not pictures, but facts; not stories, but history;
not heroic tales, but the portrait clear and simple
of deeds wrought by men,
for love of God and their neighbour.

Brief words, notes of the camp,
written in the fire of action.

Seek not literature there
or the art of beautiful speech;
lest you be disappointed.
Seek rather the soul
that makes these pages live.

If you believe in God, bless Him
for what He does through His servants,
and pray Him to shed His grace
ever more abundantly on them.

If you believe not, bow, as a man of good faith,
before the ideal of charity and brotherhood
for which men like yourself live and die.

We shall not have worked in vain
and this book will have reached its aim,
if it wins us the prayer of some
and the sympathy of others.

* Translation of a poem introductory to *Ils ne sont que quarante*, a book on French Missions.

WILLIAM HENRY SOMERVELL

Died September 26th.

ANOTHER serious loss of one who has been a stalwart leader in the Society has to be recorded this month. Mr. W. H. Somervell's attachment to the work of Christian missions was of long standing. For more than twenty years he has shared fully in all the responsibilities of the Directors and officers at Headquarters, and no member of the Board has given more skilled attention to its affairs or devotion to its aims and purpose.

MR. WILLIAM HENRY SOMERVELL, who died on September 26th, at Brantfield, Kendal, at the age of 74, was business man, politician, philanthropist, and worker in many social and religious causes.

Born at Kendal on April 5th, 1860, he was educated at Stramongate School, Kendal, and Grove House School, Tottenham. He went into the firm of Somervell Brothers, leather merchants and boot manufacturers, in 1876. In 1886 he visited India, Australia, and New Zealand for the firm, and for the last few years of his life he was chairman of the board. In 1918 he represented the Keighley Division in Parliament.

He was for some years chairman of the Kendal Charity Organisation Society, and a large proportion of his own income was given away. He was an elder of the Zion Congregational Church, Kendal, and for many years superintendent of the Sunday School. Throughout his life he was interested in missions, and especially in the work of the London Missionary Society, of which he was one of the senior directors for many years, and for some time its treasurer.

In two visits as member of Deputations to India (1913-14 and 1922-23) Mr. Somervell took an important part in the framing, and later in the carrying through the Board, of far-reaching proposals for the reorganising of the Society's work in India. Some of these proposals involved controversy, and cost him heart-searching and pain, but it was never his way to shrink from anything difficult which would serve the interests of the Kingdom. How thorough, systematic, and prayerful was his service on the India Committee until the day of his death, how remarkably detailed was the knowledge he retained of the affairs of every station, how he made every missionary his personal friend, how he would often secretly provide

the means to meet some need which could not fall upon the Society's funds, and how balanced and weighty was the advice which he never offered but always was ready to give when asked, these things can only be known to the last two Foreign Secretaries for India, who ever found him their most unflinching support. That his brilliant medical son became an honorary missionary in Ney-yoor was to him a crowning joy, and indeed it was a fitting climax to his own wonderful service for that great country.

* * *

From the Home Secretary

THROUGHOUT its long history the London Missionary Society has been greatly blessed by God in the continuing line of distinguished laymen who have given of their best to its work. In recent years no name has been worthier of regard than Mr. W. H. Somervell, of Kendal, treasurer from 1917 to 1930. His influence on the Society's progress and policy was unique

and comparable in effect only with that of his distinguished predecessor, Sir Albert Spicer.

Of the many public interests that were his, none was so near to his heart as the L.M.S. and he allowed nothing to stand in the way of this service.

During the first few years of his treasurer-ship it fell to my lot to visit with him dozens of places and hundreds of people for the purpose of clearing away the large accumulated deficiency of those days. His single-heartedness was conspicuous and called forth both admiration and affection. He was ready to tackle anything and anybody if thereby he might render service to the Kingdom of God. He wrote with his own hand letters by the hundred on the Society's behalf. The typewriter was to him a non-human instrument of expression to be used only as necessity compelled. Head and



Mr. W. H. Somervell.

hand and heart worked together in him and the heart was not the least of these. Yet he never allowed his heart to override his judgment. The elements of life seemed perfectly mixed in him, and all who met him knew him for a man.

In the year 1921 I was privileged to spend the better part of three months with him in a visit paid to the headquarters of the larger Missionary Societies of America to enquire into methods of propaganda and administration. In this enquiry the practical quality of his mind was most evident, and his instinct for the right and vital thing

was unceasing. In every way he was a worthy representative of the high things for which the Society stands.

That representation he never allowed to become simply official. He brought into all relationships that atmosphere of natural piety which is the mark of an everyday loyalty to truth and comprehends the home, business and public duty. Because of this he awakened friendship, and gave to others a sense of the love of God. To all of us who were privileged to know him at all well he was "God's good man."

Your gifts arrive

THE African postman handed an official-looking slip to the missionary, and the news it brought was that a parcel was waiting to be claimed at the post office. "Children's Toys, value one pound; six shillings duty to pay." The missionary looked at her colleague. "Toys, good; just in time for the prize-giving. I wonder who sent them? But six shillings to pay, oh, dear, where can the money come from?" There were only two shillings left in the private purse when the parcel was claimed, and the opening ceremony begun. But what a disappointment—torn picture books, soft toys minus most of the stuffing, celluloid toys with squashed faces, quaint, ill-cut dresses with ragged edges inside, heavy scrap-books filled with unsuitable comic pictures and advertisements. The missionaries looked at one another. "Bless the bairns for thinking about us and sending us their toys, but *why did not somebody find out what to send and how to send it?*"

* * *

A group of high school girls in India were crowding round a table that stood on the school veranda, where the floor was strewn with brown paper and good string. All sorts of joyous exclamations were heard as this happy band undid the dainty coloured under-wrappings. Dolls, very neatly and brightly dressed, new needles in Christmas-card needle-books, Bible pictures already mounted on strong paper; a frieze for the schoolroom, vests for the babies, handkerchiefs, pencils, knives, mirrors, mouth organs,

notebooks. "Won't the boys and girls in our village Sunday Schools be thrilled? Amma, how much duty had you to pay for all these lovely things?" "Not very much; they were declared 'for free distribution,' and the friends who sent them wrote a letter by the previous mail to say the things were coming and would I let them know how much had to be paid for them, as they wished to repay it; somebody understands and knows what we want." "Oh, isn't that lovely," from a chorus of voices.

* * *

A tired nurse stood before an open cupboard and murmured: "If only they knew at home of the bad cases we need so many bandages for, and how empty the cupboard is, I am sure someone would have sent and not minded the postage. I wonder if there is anything left in my trunk which I can spare to tear up to make that sufferer more comfortable through the night?"

* * *

"My mother helps at a working meeting for one of the places we saw on the film to-night," said a schoolgirl to her comrades. "Oh, how good to be able to lend a hand, could not we too?" "Would you like to?" said a teacher. "If you would we will send a postcard for all particulars to be given us by the Wants Department of the L.M.S. at Livingstone House, Broadway, Westminster, London, then we can discuss what we can do and how to raise the funds for the material and the postage."

What Reduction Means

ECONOMY AND ITS EFFECTS

THE Board of Directors has just experienced at home what a policy of reduction involves in the sphere of work. A point has been reached in home economies where men and work are bound to suffer. Not only service, but servants, are touched by the necessities which have been laid upon both propaganda and administration. Not only has educational and general propaganda been forced to come under revision, but in the revision some who have served the Society loyally for years past have had to suffer under the scheme for reducing expenditure. The Exhibitions Department of the L.M.S. has never been self-supporting, but the directors have felt that the value of its work justified expenditure in excess of the financial returns the department made since it extended interest and developed loyalty at the Home Base of support. When the Board called for a further scheme of reduction at home as well as throughout the fields of work, it was seen that the home expenditure on exhibitions was the one and only place for economy. The committees concerned had, therefore, to advise the directors that the saving of £500 a year in home expenditure could only be made here.

Large exhibitions stopped

The large exhibitions, therefore, other than those already fixed upon, can no longer be an integral part of the Society's home operations. The scheme for miniature exhibitions which can be carried through in the churches, without the skilled oversight of the headquarters' staff, will still be used wherever possible, and greater attention will be given to the use of film pictures, lantern lectures, tableaux and plays. We are therefore asking for the help of our friends in the churches for this increased endeavour, and hope to bring eye service still more efficiently into our home propaganda. But the home work of the Society will be weakened, and plans are being discussed with a view to discovering to what extent a revision of educational policy can be made to fill at least a part of the gap thus made. Means must be discovered to enlist in missionary service in our churches as many young people as have been found, in the past, responsive to the call for work made

by the preparation for and carrying through of large exhibitions in L.M.S. centres of home service.

Implications

The directors did not easily accept these proposals. They feared the result of withdrawing from what has proved a fruitful, though expensive, form of home service. It was pointed out that this same problem attended every form of reduction in work throughout the Mission Field. Men and women, nationals of their own land, India, China or Africa as the case might be, some of whom were valuable Christian workers, had to be dispensed with and the range of L.M.S. service inevitably lessened. This is just what a policy of reduction must involve. Whether it is the Exhibitions Department at headquarters, or a school or station in the field, the same results follow, however circumstances may differ. A lessening of expenditure, caused only by financial stringency, must mean a lessened range or a weakened force of missionary service. Work cannot increase, or even be sustained, on a declining income. It may, in the end, help all of us here to have this elementary fact brought home to us as the cutting out of the work of large exhibitions will bring it.

The real issue

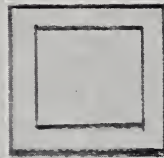
Is this weakening of home propaganda a temporary or a final thing? That depends upon something that goes deeper than policy. Our reduction problem, forced upon the Board by a present situation, runs back into our own spiritual life and resources. A recovery of real religion would make the present handicap a momentary one and would give back again all that is apparently lost, though not necessarily in the same form. If hearts and consciences are touched by the disability we are now to suffer, the end may be not loss, but gain. The real issue does not lie in the Board Room of the Society, but in the hearts of the L.M.S. supporters in the churches. We are bound to pass the problem on to them, assuring all our friends and workers that, so far as our propaganda policy at home may be saved from any weakening in its impact on the constituency, we will use all the powers that God has given us so to save it.

N. B.

A Short Cut to Knowledge



2.



Photos by]

[Mrs. D. S. Murray, of Tsangchow.

Using the Wong-Peill phonetic Scriptures in North China.

- 1.—The hospital evangelist teaches a patient. 2.—Patients having open-air treatment learn to read as they rest. 3.—Villagers proud of their newly-discovered gateway to learning. 4.—A girl patient, saved from suicide, is intent on the new and wonderful letters; one bound foot is visible, supported on her left knee.

To and for Girls

Primrose Scheme Record

All the friends who shared in the Girls' Auxiliary Primrose Scheme will be glad to know that the scheme raised this year £79 18s. 6d. for the Society, which is £2 14s. 2d. more than the previous year. The sum raised by the Primrose Scheme has crept up steadily each year, and the thanks of the Directors are accorded to the Girls' Auxiliary for this and many other acts of service. The Secretary of the Scheme points out that more sellers are needed. Willing friends in the country

pick the primroses; it remains for the town-dwellers to sell them.

Presents from India

Sale of Indian articles in the L.M.S. Board Room on November 13th, 14th, from 11 to 7 each day. Articles suitable for Christmas presents, hand-made Lace and Embroidery for personal and household use from ten stations in India. Proceeds of sale are sent to India and benefit the Girls' Schools and Hostels and Bible-women.



Child Marriage in India

THE *Madras Mail* of August 23rd prints a photograph of a bridegroom of twenty-five standing beside a child of four and a half. They had just been married at Yanam, in French territory in the East Gudavari District. The Sarda Act forbids child marriages, but it is not enforced in Yanam, where fifty or more such marriages recently occurred on four successive days.

Samuel Marsden remembered

Yorkshire people gathered in large numbers at Farsley on July 28th to see the new tablet to Samuel Marsden unveiled.

Marsden, the second chaplain in Sydney, and agent for the Church Missionary Society and our own Society, was also a chief means of the advance of New Zealand as well as the first man to send Australian wool to the English market.

Farsley was the place of his birth in 1764, and the town has reason to be proud of one whose achievements were wholly of the constructive and benevolent sort. Marsden's interests were many, and they were all good. He is thought of as an Empire builder, as the Christian apostle to New Zealand, and as a successful farmer and cattle raiser.

He was a strong man with a fascinating mixture of qualities and interests, whose life as it is reviewed over the century was of the highest importance to the true welfare of the colonies in their early days.

At the Farsley ceremony the missionary element in Marsden's story was not forgotten. The Rev. Sydney Nicholson, formerly of South India, represented the L.M.S. and paid tribute to the religious fervour which was at the roots of all Marsden's great accomplishments.

From the "Australian Christian World"

"The Rev. W. J. V. Saville, after thirty-four years of missionary service at Mailu, on the South Coast of Papua, has had to retire, with his devoted wife. Largely as the result of his work the whole district has become as safe and peaceful as any village in England or Australia. But these recent converts are not able to stand alone, especially as Roman Catholics and Seventh Day Adventists are in the near neighbourhood and ready to swoop down on this station (which represents a large area of country) and is now without a resident missionary. The Editor of the *Australian Christian World* presented the case to a few friends and received £40 as a gift towards the work in Papua, having special reference to Mr. Saville's unofficered station at Mailu. He is anxious to raise £100, and asks sixty of the readers with vision to send £1 each towards this urgent call."

What do you do with old magazines?

It is a joy and a help to a busy missionary to turn to such publications as the *Weekly Manchester Guardian*, *The British Weekly*, *Punch*, *The Sphere*, or *The Expository Times*.

The Missionaries' Literature Association exists to link the home reader and the missionary. Who will help and who will make it known to those who do not see the paragraph under the heading "Wants" month by month in this magazine? Our distant missionaries are grateful for all the help which is given to them; nearly every mail brings a fresh request from the field; about one hundred and twenty various publications are wanted just now, and more than one copy of some. The postage is four ounces for one penny.

A Nation Thinks Aloud

By G. E. BURTON, M.A., Tananarive.

MISSIONARY enthusiasts know of Madagascar as famous for its powerful, self-supporting Church, with over 260,000 Christians in our L.M.S. constituency alone. Still more remarkable is the fact that its vernacular Press is almost entirely Christian, and expresses during the week the same preoccupations as the pulpit on Sundays. Yet the day has long gone by when the local journals were controlled by, or run at the instigation of, the various Mission presses. Nowadays the newspaper is the medium almost universally used by the educated youths of the towns for thinking aloud and coming to grips with all the varied branches of European culture. Office workers, teachers, pastors, photographers, Government officials, all are eager to see themselves in print, and to show their knowledge and literary skill. This is the land of the amateur journalist!

Revealing titles

The very titles of these papers reveal their dominant interests: New Progress, New Tananarive, Sunrays, Long-eared Imerina, the Great Island, the New Dawn, etc. Enlightenment, patriotism, these are the two poles around which their world gravitates. This thirst for enlightenment sometimes becomes intellectual snobbery, as when these earnest youths solemnly offer articles on the philosophy of Bergson, determinism and the poetry of Gongora and Valéry, to their audience of policemen, schoolboys, officeboys and shop assistants! But they feel themselves capable of assimilating the best and the highest in our Western heritage, and calmly give up their front page and leading article to literary, scientific and moral discourses, pushing the racing news along with the births and deaths on the back page.

The ladder of civilisation

It is moving to see a nation bent on climbing the ladder of civilisation, and taking an equal interest in psychic science, National Socialism, biology, Malagasy history, French literature, popular medicine, poetry, music, nationalism and "la mode." When missionaries are known to have specialised knowledge, in any of these fields of knowledge, they are often invited to give lectures, or write articles, so carrying out what is

becoming increasingly the duty of missionaries working among people rapidly evolving—the capturing of culture for Christ. The Malagasy mind, with its strong background of Christian tradition, is turning to French literature and culture without realising that certain elements in that culture will ultimately clash with Christian thinking. This again is the missionary's task: to show that Christianity need not be obscurantist or reactionary, and that it provides the standard of judgment of all that is worthy in culture.

The Malagasy style

Perhaps a few quotations from the vernacular Press will show how contact with Western thought is modifying both the Malagasy mode of thinking and their national literary style. The "classical" style favours proverbial form, and many repetitions of the same idea expressed by means of differing images. Ideas are juxtaposed instead of following in logical arrangement. This is how a Malagasy writer expresses regret at being separated from his family: "O thou bird flying overhead, whose wing-beats speed thee over the hills, who dost hurry across the valleys, come hither awhile that I may counsel thee, and bind thee hand and foot. Say to my dear father, reveal to my precious mother, relate to my brothers and sisters and communicate to all who love me that:

" 'I, your son, am an ant carried off on firewood, and even at night must stay in a strange land; a guinea hen with clipped wings, wishing to go yet unable, staying but with regret; a little grasshopper left by its companions and clinging to the grass all alone; a goose without friends, quacking to the empty air; a child left by its friends and playing all alone in the dust, a solitary wight in a distant land, full of trouble because far from you, gazing dolefully like an orphan, staggering along alone because I am no longer by your side.' . . ."

The influence of sermons

The first contact of the Malagasy with European thought was through sermons and the didactic works from our Mission press. The influence of sermon composition on journalistic style

is still evident in most of our Malagasy papers, and the majority of their leaders are in reality lay sermons. Také for instance the conclusion of this leader on "Moderation."

"To put a bridle and a brake, a guiding principle to our activity—that is the meaning of progress. Self-indulgence is always a poison. We Malagasy especially need moderation in what we do. Youth is full of courage but lacking in circumspection. It oversteps the mark in practically everything; too much play, too much food, too much drink, too much finery, too much spending; there is nothing that isn't carried to excess. And its results are: too much weakness, too much disease, too much suffering."

This lay sermon, typical of hundreds more, would doubtless be skipped by an English reader. The Malagasy youth will read it aloud, punctuating its points with his gestures, and enjoying it as much as he enjoys the poems which fill half the newspaper and the whole of the editor's waste-paper basket.

But now the influence of French thought and style is increasingly perceptible. Instead of wordy repetitions and moralising, a new type of article is appearing, built on

a logical plan, marshalling its arguments, and proving them with examples taken from real life. The sense of observation is becoming more realistic, and expression more to the point. The Malagasy are taking stock of their nation, its qualities, faults and present position. Series of articles are appearing on the legacy of the nation's past in art, commerce, family life and religion, and on the future developments in these spheres if they are to become truly civilised. The following is taken from an article on the depopulation of the rural districts, an increasingly acute problem in Madagascar. "When and how do those who work all day in the fields eat? The men set out at 6 a.m. with their spades, without having broken their fast. The women are busy pounding rice, drawing water, feeding the pigs, etc. Then they cook a light meal: manioc, earth-nuts, arum-root. They set off at 9 a.m. with this snack, driving out the cattle and the pigs as they go. The men eat this food about 11 a.m., and then continue working with their womenfolk till 6 or 7 p.m., before returning home. Then they start to get a meal ready and eat



The L. M. S. Bookroom at Tananarive. Madagascar is better supplied with vernacular literature than most fields.

about 9, rice with pounded manioc leaves or peppery herbs; those a little better off eat their rice with a little dried fish or smoked meat. And that's all.

"The peasants are affected by this insufficient diet and become weakly. Out of 800 people at one large market, only 100 were between sixteen and thirty years old. And out of the 100, only three were really robust."

The teacher multiplied

One fact emerges clearly from any examination of Malagasy journalism. These leaders of the nation's thought realise more and more the insufficiency of adopting the outward forms of civilisation such as dress, manners, pleasures, etc. They realise their nation's need, and almost unanimously turn to Christianity for the solution of

their difficulties. Even nationalism, which here masquerades as Communism, has produced no extensive hostility to Christianity as a foreign religion. Perhaps this is because Malagasy patriots are reviving the study of their nation's history, and finding that its most glorious pages, before ever the country came under foreign rule, are part of the history of the Christian Church in Madagascar. Christianity has taken root in Madagascar, has produced its Malagasy martyrs, and its Malagasy self-governing Church. By our educational work we have given trained leaders to this people, and so, unwittingly perhaps, have laid the foundations of a Christian journalism. The quiet evangelism of the classroom has brought forth fruit a hundredfold, for the voice of the teacher has been multiplied into the manifold voices of the Press.

Do you need a change?

THE time had come to arrange for the annual meeting of a Group of Churches in London. The Committee felt that they wanted a change. The result of their deliberations was that they circulated each church in the group, asking them to enter for certain competitions. Eight competitions in all were devised.

- 1.—*Posters.* (a) To advertise your next missionary effort;
(b) General, with missionary subject;
(c) Diagram or map illustrating some phase of missionary work.
- 2.—*Model.* Something seen on the Mission field, not more than a 2-ft. square base.
- 3.—*Doll.* Dressed in costume representing someone a missionary meets in the field.
- 4.—*Poem* with a missionary subject.
- 5.—*Box of six articles* for Mission hospital, to cost not more than 1s. (No entrance fee.)
- 6.—*Dramatics.* A missionary subject, to take not more than ten minutes. (One entry only per church.)
- 7.—*Drawing* of a native dwelling.
- 8.—*A Letter,* written as from a medical missionary, describing a day in his life (for children of sixteen and under).

All items open to groups or individuals. No limit to number of entries by one group or person. Fee, 3d. per entry. Points score: First place scores five points;

second, three. Individual points count to church to which entrant belongs.

The idea was taken up with enthusiasm, and on the night of the annual meeting the judges had a hard task. There was a specially large entry for the box of six articles for Mission hospital—and it was astonishing to see the variety and quantity of useful gifts that could be produced for 6d. These were afterwards sent to a hospital overseas. There was something in the competition to appeal to all sections of the competing churches. For instance, one or two of the models (including one of the *John Williams*) were produced by senior men.

The Dramatic Section proved a most interesting feature. That section was judged on the night, the performance taking place at the annual meeting. Three churches entered—one acted a scene from "The Pilgrim's Quest," one a scene from "The Sign of the Poppyhead," and the third entered a verse-speaking choir of three voices, who recited in unison Vachel Lindsay's "Congo River." This was most impressive, and led the Chairman of the evening, Rev. Wilton Rix, to advise the churches present to develop to the full the use of verse-speaking choirs. "Why should we make our children learn inferior plays," he asked, "when they could memorise and speak the magnificent missionary passages from the Bible, which would remain with them as a priceless heritage all their days?"

Morrison Centenary in Hong Kong

Robert Morrison died August 1st, 1834.

THE preparatory work was carried out by a strong and representative committee. H.E. Sir William Peel, the Governor of Hong Kong, showed his interest by consenting to be Patron of the Commemorations, while Sir William Hornell, Vice-Chancellor of the University, was Chairman of the Committee. The local Press gave a great deal of publicity to the event, while two addresses by the Rev. E. L. Allen, Ph.D., minister of the Union Church, Kowloon, one delivered before the Rotarians and one to the general public, were broadcast. The leading booksellers in Hong Kong gave up one of their windows for a week to a most interesting display of Morrison exhibits, one of which deserves special mention, as it was to some extent in the nature of a find.

A rare find

In "Couriers of Christ" there is a photograph of a Chinese manuscript in the British

Museum which is a transcript, made in Canton in 1736, from an old Catholic translation of parts of the New Testament. It will be remembered that Morrison, before he left for China, with the help of a Chinese, laboriously copied out this manuscript, and that afterwards it formed the basis of his translation of the New Testament. What remains of Morrison's own library has recently been handed over to the University of Hong Kong, and among the books was found one entitled "Chinese Manuscript." Closer examination proved this to be the very copy which Morrison made in London. Of extraordinary interest to anyone who has himself attempted to master Chinese are Morrison's annotations to characters at the beginning of the book, every character bearing its tone mark, pronunciation and meaning. Morrison copied the original transcript line for line and page for page, so that the Rev. H. R. Wells was able, after a search, to turn up the



Photo by]

At the tomb of the pioneer.

[Ming Yuen, Hong Kong.

Names of persons in photograph, left to right : Prof. L. Forster, University of Hong Kong; Rev. E. G. Powell, Minister, Union Church, Hong Kong; H. Phillips, Esq., H.B.M. Consul-General, Canton; Rt. Rev. R. O. Hall, Bishop of Hong Kong; Rev. C. D. Cousins, L.M.S., Canton; Dr. R. M. Gibson, L.M.S., Hong Kong; Stanley V. Boxer, L.M.S., Hong Kong; Hon. Sir William Shenton, Legislative Council, Hong Kong; Rev. John Foster, Canton, Author of "Chinese Realities," "The Chinese Church in Action," etc.

The grave immediately in front of Morrison's is Mary Morrison's in front of that is James Morrison's, his son.

page in Morrison's transcript—number 86 it was—corresponding to the page illustrated in "Couriers of Christ." The University of Hong Kong is indeed fortunate in possessing so valuable a relic of Morrison's stupendous work.

The tomb at Macao

On August 1st, the date of Morrison's death in Canton, a number of missionaries and members of the community from Hong Kong and Canton, including the British Consul-General in Canton, paid a visit to the grave at Macao. (There had already been a great meeting of Chinese Christians there two weeks earlier.) A short but very impressive bilingual service was conducted by the Rt. Rev. R. O. Hall, Bishop of Hong Kong, in the renovated church in the Old Protestant Cemetery where Morrison lies. Our Society was represented by Mr. Cousins, who took part in the ceremony, and by Dr. Gibson and

myself, who, on behalf of the Directors and Missionaries of the Society, laid a lovely wreath of white flowers beside the grave.

Sunday, August 5th, was observed as Morrison Sunday by all Protestant churches in Hong Kong and Kowloon, at all morning services prominence being given to the life and work of the great pioneer. In the evening all Protestant churches, Chinese and European, united in a mass open-air service, which was attended by H.E. the Governor, fully five hundred persons being present.

The feature of the celebrations has been the realisation by all members of the community, Chinese and European, government official, merchant and missionary, that Morrison is the outstanding figure of those last days of the East India Company in Canton, and that there is no section of the community which has not benefited by his coming.

STANLEY BOXER.

A Missionary who never arrived

J. CRICHTON DICK.

AMONG the missionaries whose names we hold in honour there are many who lived to old age. Others died in mid-life after doing a life-work in a brief time. But there was one who died on his way to his field. It was in his heart to serve his Saviour in India; he set sail, but never reached port.

John Crichton Dick was born a hundred years ago. He was born in Edinburgh, but when he was six years of age his father, a Congregational minister, came to Bradford, and his early associations were all with the West Riding. He had a long training at Silcoates, first as scholar, and for a short time as a junior tutor. Silcoates was under the headship of Dr. Munro, and Dick's diaries and letters show how good a school it was. The boys were encouraged to read widely and to follow the political history of their times, and to write out their thoughts in poetry as well as in prose. Dick edited a paper called *The Comet*.

Dick appears to have been one of those spirits claimed for God from the beginning. From school he passed to Airedale, where he studied for the ministry. From his own home in Bradford he was able to do much outside his own life of study. Among other records of those years this deserves mention:

"During this period he and a few young men, some of them Airedale students, began

a mission at Bowling, in a room lent by the then landlord of 'The Seven Stars.' This work was carried on so that it grew in interest in the district until a larger room was rented, and in time a commodious chapel was built." It will interest Yorkshire readers especially to trace to Dick and his friends the origin of the Essex Street Chapel.

After he had been accepted by the L.M.S. he sailed in an ill-fated ship, the *Chinsura*. He was to go by way of Calcutta to Benares. The Directors had received an offer of a passage in this cargo-ship, and they from motives of economy accepted it; but it was no ship for a delicate man. There was no one with any medical knowledge on board. On May 27th, 1859, Dick died of consumption, and not long afterwards the captain died. The ship was wrecked in the Hooghly, but all the crew were saved. When the missionaries went down to welcome the new recruit they heard for the first time that he had died during the voyage.

John Crichton Dick would have made a great missionary, but he never saw Benares. He died an heir of unfulfilled renown. But it helps us to understand how the work of God at home and abroad is one, when we recall that there is a church in Yorkshire which can trace back its history to the faith and zeal of John Crichton Dick and his friends.

E. S.

GIVE BOOKS THIS CHRISTMAS!

Give a book this Christmas and better still make it a missionary book!—a book of travel, of lands and peoples far away; of adventure and thrill of the best kind. The following list is recommended as representing some of the outstanding books published during 1934.

KAGAWA By WILLIAM AXLING.

The best biography of the great Japanese evangelist, written by an intimate friend.
6s. net, postage 6d.

THE JEW and THE WORLD FERMENT By BASIL MATHEWS.

A masterly survey of world Jewry, its history, aspirations, blessings, problems, its future in the midst of great uncertainty and the obligations of Christian people in regard to the Jewish situation to-day. A vital, topical book which should be read by every thinking man and woman.
2s. net, postage 2½d.

SOMETHING HAPPENED By MILDRED CABLE & FRANCESCA FRENCH.

The impossible achieved! This thrilling story of three women missionaries of the C.I.M. has received a great welcome from the general public.
5s. net, postage 6d.

BUILDERS OF THE INDIAN CHURCH By STEPHEN NEILL.

A most readable book, which, in a concise and interesting way, sums up the work of pioneers who have helped to build up the Indian Church.
2s. net, postage 2½d.

SADHU SUNDAR SINGH By C. F. ANDREWS.

The life of the great Indian mystic whose passing is shrouded in mystery. Mr. Andrews was a friend of the Sadhu, and of all men is most competent to write his biography.
3s. 6d. net, postage 4d.

ON THE ROAD IN MADAGASCAR By A. M. CHIRGWIN.

Travel along the road with the author and see this beautiful country, its people and amazing opportunities for God. A vivid and fast-moving picture of life and conditions in Madagascar to-day.
2s. 6d. net, postage 3d.

BACK TO INDIA By C. M. and G. E. PHILLIPS.

The L.M.S. in India. A record of a tour through India made by the author and his wife, during 1933, to visit all branches of L.M.S. work. 1s. net, postage 1½d.

THE WAYS OF WHITE FOLK By LANGSTON HUGHES.

In this book of really brilliant short stories, the author, a coloured writer of great ability, paints the tragedy of the colour bar.
7s. 6d. net, postage 6d.

THE FRIENDSHIP CALENDAR • 1935

The new L.M.S. Calendar for 1935. A really delightful production. Each month occupies one page, which is illustrated with a large photographic reproduction, and includes quotations from various sources. It is printed in sepia ink on a toned paper, bound in the new Spirax wire style and is equally suitable for desk or wall use. Size 10 in. x 8½ in.

SEND FOR A DOZEN COPIES ON SALE OR RETURN
FOR SALE AMONG YOUR FRIENDS.
1s. net, postage 3d.

If you cannot make up your mind as to what to buy for your friends, send for a book token to the address below—prices 3/6, 5/6, 7/6, 10/6, 21/6, and a token card which is also a greeting card, price 3d., and let him or her choose their own book from any bookshop.

Send for descriptive leaflet.



THE LIVINGSTONE BOOK ROOM

(London Missionary Society)

42 BROADWAY, WESTMINSTER, S.W. 1.

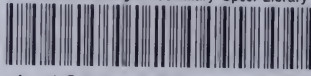


For use in Library only

For use in Library only

I-7 1934
Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



1 1012 00311 4966